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his very venerable and, in his early stages, half-anthropoid ancestor." Finally, in a forecast of the future, the author predicts the adequacy of genetic psychology to education, religion, psychiatry, and the domain of the unconscious, if only there shall arise a new "Darwin of the mind" to substitute for the pedantry of the schools "the essential facts of life as it is lived out by the toiling, struggling men, women and children, normal and defective, of our day."

P. E. WINTER.

*The Eternal Values*, by HUGO MÜNSTERBERG. Boston and New York, Houghton Mifflin Company, 1909. pp. xv, 436. Price \$2.50.

This work is a modified author's translation of the *Philosophie der Werte*, reviewed in the *Journal*, xix., 1908, 408 f. "Much in this English version is newly added and much is omitted from the previous text. Many side issues, especially such as connected the work with particular German movements, are entirely left out, and not a few additions refer to recent American discussions. Other parts are greatly condensed." The writer's general attitude and manner of treatment are, of course, unchanged.

In my review of the German original I expressed the opinion that the book, notable as the expression of a strongly marked personality, could nevertheless not hope to appeal, vitally and enduringly, to any large body of academic youth. "The next reformation in thought must come", I said, "from within the sciences, not from the external realm of concepts." It is only fair, then, to quote the author to the contrary. "Far beyond the circle of philosophers it was greeted as an expression of the new desires of our time. . . The ethical idealism of the book seemed to touch the most widely different layers of the community." Whether the impression thus made is permanent remains to be seen. At any rate, nothing but good can come of the mental effort of sustained thinking which *The Eternal Values* demands of its reader. "More and more", remarks Professor Münsterberg, "the aim seems to be the writing of philosophy in brilliant epigrams and clever discussions. Especially our younger philosophers dash down their thoughts in an impressionistic style which captivates and does not need the slightest effort to follow. Who will doubt that such picturesqueness is stimulating and attractive? Yet after all it is serving the ultimate purpose of knowledge no better than a picturesque and epigrammatic mathematics or chemistry. Philosophy is a movement of thought which demands the thoroughness of the expert, and which can be followed only with concentrated attention. Everything depends upon inner consistency, and only a closely knit system can secure it. In all times only such systems have marked the great periods of philosophical insight." Saul also, then, is among the prophets; reaction has set in within the precincts of the temple itself. May the reaction prosper!

M. W. WISEMAN

*Herbert Spencer*. Von DR. KARL SCHWARZE. Mit einem Bildnis Spencers. "Aus Natur und Geisteswelt", Bd. 245. Leipzig, B. G. Teubner. 1909. pp. x., 131. Price Mk. \$1.25.

When F. H. Collins published his *Epitome of the Synthetic Philosophy* in 1889, Spencer himself vouched for the accuracy of the work, and expressed surprise that so much of the original System could be compressed into so small a space. The fact is, however, that Spencer is of all systematic philosophers the easiest to summarize: partly because his thought moved linearly, idea following idea in single file, towards a well-defined goal; partly because, in his endeavor after clearness, he was not sparing of words; and partly also because he knew definitely, in every case, what he wished to convey to the reader.

Nevertheless, it is something of an achievement to give the gist of the Spencerian philosophy in just over a hundred small octavo pages, and this is the task that Dr. Schwarze has undertaken, and has successfully performed, in the book before us.

The frontispiece is a reproduction of the well-known portrait taken when the philosopher was seventy-eight. The introduction (1-18) gives a biographical sketch of Spencer's career. The synthetic philosophy is then taken up book by book (18-125): first the general philosophical foundations of the system (18-35), then the Biology (35-55), the Psychology (55-76), the Sociology (77-99), and the Ethics (99-125). The style is interesting, and the abstracting is competently done. A critical conclusion (125-131) seeks to place Spencer in correct philosophical perspective. Epistemologically, he is akin to Kant, the Unknowable corresponding to the *Ding an sich*. Metaphysically, he represents a pantheism like that of Spinoza. His dualistic standpoint recalls the Wundtian doctrine of physical and psychical causality. The finality which he claims for his systematization reminds us of Hegel, and the fate of the two systems is the same. On the whole it must be said that Spencer has left his philosophy a torso. If we carry out the figure of a statue, Spencer's systematized science is the trunk, and the trunk only. There should be a head, epistemology; but Spencer offers us in its place ethics, and an ethics that is incomplete because worked out one-sidedly from the naturalistic standpoint. There should be limbs; but Spencer provides nothing more than conjectures as to the future of the race, and these conjectures cannot support his science. His fame will therefore depend upon his scientific, not upon his strictly philosophical accomplishment.

L. TURLEY.

*Psychologie de l'enfant et pédagogie expérimentale.* Par Éd. CLAPARÈDE. Deuxième édition, revue et augmentée, avec 9 figures. Genève, Librairie Kündig. 1909. pp. viii., 283.

This is the second edition of a little work published in 1905. The author, taking interest as the fundamental principle of mental activity, has sought to orientate the teacher in the field of child-psychology and experimental pedagogy. The exposition is extremely orderly and systematic; every chapter classifies and classifies again; indeed, the book may be considered as a sort of subject-index of problems and methods, made out in the service of the doctrine of interest.

The introduction, entitled *Psychologie et Pédagogie*, holds the balance between those who affirm that psychology is everything, and those who declare that it is nothing, for the teacher. The views of Stanley Hall, James and Münsterberg are cited and discussed. The author concludes that "even if the teacher has entirely forgotten his psychology, it is worth his while to have been, at the outset of his career, a sound psychologist."

Chapter i. consists of an *Aperçu historique*. Professor Claparède remarks that there does not exist, to his knowledge, a work which sets forth in detail the history of the modern pedagogical movement. Such a work is undoubtedly needed, and the author's chapter furnishes a useful beginning in this direction.

Chapter ii. treats of *Les problèmes*. Practical pedagogy has a four-fold aim: the preservation of health, intellectual and physical exercise (*gymnastique*), the furnishing of memory, and education in the strict sense of the term. The aim of education, strictly considered, is to establish character, to stimulate ambition, to develop will and personality. Here then are the problems of modern pedagogy, classified from the point of view of subject-matter. If we take another point of view, that of their relation to practice (*portée pragmatique*), the prob-